sanctified life be reproduced in an ever-increasing cloud of
fitnesses unto His glory !
The mind of a Mahatma is a very sensitive organism
in God's creation. A keen conscience and refined emotions
far in advance of the times are two of the most striking
characteristics of the worthies of the world, not to mention
their self-lessness, their sincerity, the originality of their
wsdom, the depth of their vision, their invincible power.
To dance to the whims and fancies of the world, to gain
cheap reputation by the suppression of the right is humiliation
and horror to them. The world may rage, friends and foes
may scheme against his life ; but the Mahatma will not
swerve from his conviction ; he cannot forego his love for
truth. Dead to self, Mahatmas are ever alive to the woes
and sufferings of the world. Tears rush into their eyes,
their hearts sink within them at the very sight of what the
world looks at and passes by. They are the sufferers' brothers,
They take a willing share of the world's woes. Whatever
concerns man is dear to them. Their heart is the home of
all the race. They also stand fprth, on the other hand, as
the most uncompromising upholders of

truth.
The self of a Mahatma is an empty sack, a mere sense
of being, a mere choice between the good and the bad. All
the force that makes up and fills his existence is God's. To
him, the ego, the first person, the number one that fancies
itself to be the centre of creation, is but a geometrical point
an amorphous atom, an empty receptacle. Dispossessed
of every power, every pride, with nothing to" call its own,
a Mahatma's self finds itself a mere sense of existence, wholly
dependent on God. What the fruit is to the rind, the corn'
to the husk, the jewel to the setting. God is to him. His will
is so thoroughly sanctified and attuned to His Will as to
become one with it.
The authority with which Mahatmas speak is felt by
ordinary hearers to be divine and when they declare religious